

ONLINE ZENDO SERVICE

We begin as usual with Roshi's entrance then 3 bows.

Ino **MAHA PRAJNA PARAMITA HEART SUTRA** ○

All Avalokitesvara Bodhisattva doing deep prajna paramita clearly saw emptiness of all the five ○ conditions, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, emptiness no other than form. Form is exactly emptiness, emptiness exactly form; sensation, conception, discrimination, awareness are likewise like this. O Shariputra, all dharmas are forms of emptiness, not born, not destroyed; not stained, not pure, without loss, without gain; so in emptiness there is no form, no sensation, conception, discrimination, awareness, no eye, ear, nose, tongue, body, mind; no colour, sound, smell, taste, touch, phenomena; no realm of sight... no realm of consciousness; no ignorance and no end to ignorance... no old age and death, and no end to old age and death; no suffering, no cause of suffering, no extinguishing, no path; no wisdom and no gain. No gain and thus the Bodhisattva lives prajna paramita ○ with no hindrance in the mind, no hindrance therefore no fear, far beyond deluded thoughts; this is nirvana. All past, present and future Buddhas live prajna paramita and therefore attain anuttara-samyak-sambodhi. Therefore know, prajna paramita ○ is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra; it completely clears all pain - this is the truth, not a lie. So set forth the prajna paramita mantra, set forth this mantra and say:
● gate! gate! paragate! parasamgate! bodhi svaha! ● prajna heart sutra! △

DEDICATION 1

Ino *In reciting the Heart Sutra we dedicate its merits to:*

● *(seated bow) The Great Master, Shakyamuni Buddha; the all pervading and everlasting Three Treasures* ● *(end bow) to the peace of the world, the peace of this Sangha, and the strength and sound practice of its members, to the restoration of the natural world, its waters, plants and creatures and to all efforts in its service with gratitude. May this good karma be extended to all relations and may we realise the Buddha Way together.* ○

All All Buddhas throughout space and time ○

All Bodhisattva Mahasattvas ○

Maha Prajna Paramita △

Ino **ENMEI JUKKO KANNON GYO** ○

All KAN ZE ON NA MU BUTSU YO BUTSU U IN YO BUTSU U EN BU PO SO EN JO
RAKU GA JO CHO NEN KAN ZE ON BO NEN KAN ZE ON NEN NEN JU SHIN KI NEN
NEN FU RI SHIN ○ (first time only)

Ninth or last time:

○ KAN ZE ON NA MU BUTSU YO BUTSU U IN YO ○ BUTSU U EN BU PO SO EN
JO RAKU GA JO CHO NEN ● KAN ZE ON BO NEN ● KAN ZE ON NEN NEN JU
SHIN KI NEN NEN FU RI SHIN △

DEDICATION 2

Ino *The Buddha turns the Dharma wheel and so reality is shown in all its many forms.
He liberates all suffering beings and brings them to great joy.
We sincerely seek the beneficent guidance of the Three Treasures.
In reciting the Enmei Jukku Kannon Gyo and in offering flowers, candlelight and incense,
we dedicate its merits to:*

*All ancestors of sangha members, the spirits of deceased inhabitants of this place and to
all beings in the Dharma Worlds*

*May the Dharma Body maintain strength and health and the years of life be lengthened
for : (IMPORTANT only when Keizan is present)*

** **Master Mokurai Tenshin, Abbot of Yokoji and Elder of White Plum Sangha;**
let his vows be fully realised and may he live in perfect peace with Buddha Dharma.*

We especially pray for the health and well being of all those who are ill or in distress.

*May they and their families be serene throughout all their ills and may we realise the
Buddha Way together ○*

All All Buddhas throughout space and time ○

All Bodhisattva Mahasattvas ○

Maha ●● (all stand) Prajna ●●● (run) Paramita

● ● ●● during 3 bows

● officiant bows at haishiki ● officiant gathering bow (all bow)

END

**(when Keizan Roshi is absent chant):*

Shoji Keizan Roshi, Founder of Stonewater Zen Sangha;